



Train Yourself To Be A Leader:

Creating A Leadership Pipeline In My Home And The Church

A BridgeWay Leadership Training Seminar
Saturday, March 6, 9:00-11:00am

The Goals Of This Seminar

- A. To encourage you to recognize God-given leadership potential within yourself and others.***
- B. To recognize the importance of leadership for a healthy community.***
- C. To identify steps you can take to nurture your leadership capacity in your home and church.***
- D. To examine the biblical roles of leadership that arose within the early church.***
- E. To lay out a pathway for growing leaders at Bridgeway.***

I. The Foundational Idea For This Workshop

A. Train Yourself To Be A Leader?

“Train yourself for godliness.” – 1 Timothy 4:7

By telling Timothy to “*train himself*”, Paul’s not telling Timothy that growth in godliness is all on him. For Paul, all our efforts are bookended by grace...

*“He who began a good work in you will bring it to completion at the day of Jesus Christ.” –
Philippians 1:6*

...and initiated by grace...

*“Work out your own salvation with fear and trembling, for it is God who works in you.” –
Philippians 2:12-13*

...and spurred on by grace.

“By the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than [anyone], though it was not I, but the grace of God that is with me.”

1 Corinthians 15:11

So what do you think Scripture means when it says ‘train yourself’?

B. Train Yourself To Be A Leader?

Leadership has many different expressions (for example, in church life, a leader can be a pastor, elder, worship leader, teacher, small group facilitator, youth mentor, and more.) While we’re not all called to the same *role*, it’s still legitimate to say that every person *is a leader*.

Read through the following quotes, then write out your best 1-2 sentence definition of what a leader is.

“Leadership is, among other things, the ability to inflict pain and get away with it.” – George Will.

“Leadership – mobilization toward a common goal.” – Garry Willis

“A genuine leader is not a searcher for consensus but a molder of consensus.” – Martin Luther King, Jr.

“The function of leadership is to produce more leaders, not more followers.” – Ralph Nader

“Leadership is influence. That’s it – nothing more, nothing less.” – John Maxwell

“Leadership involves finding a parade and getting in front of it.” – John Naisbitt

“Not the cry, but the flight of the wild duck, leads the flock to fly and follow.” – Chinese saying

“All of the great leaders have had one characteristic in common: the willingness to confront the major anxiety of their people in their time. This, and not much else, is the essence of leadership.” – John

Kenneth Galbraith

“This is what leadership is all about: staking your ground ahead of where opinion is and convincing people, not simply following the popular opinion of the moment.” – Doris Kearns Goodwin

“A leader is a dealer in hope.” – Napoleon

“You learn to know the pilot in a storm.” - Seneca

“Whoever would be great among you must be your servant, and whoever would be first among you must be slave of all.” – Jesus, in Mark 10:44

A leader is:

***Anyone with the _____ to _____
others for _____ or _____.***

Why then would it be legitimate to say that there is a 'leader in every person'?

What do I have to offer?

What do I have to give?

A mind, a body, somethings you gave me

It's not all that much, but it's all I've got

Let your kingdom come, let your kingdom come

To my world, this little kingdom

Come and reign, come and reign

Come and reign, come and reign

Michael Gungor, "Little Kingdom"

What 'little kingdoms' do I rule?

What do these verses say about you, those in your home, and your brothers and sisters in the church?

"To each is given the manifestation of the Spirit for the common good." – 1 Cor.12:7

"As each has received a gift, use it to serve one another." – 1 Peter 4:10

What then is the opportunity that is before you personally?

"Fan into flame the gift of God which is in you." – 2 Timothy 1:8

II. Why Leadership Is Important

A. Without it things _____ . (Nehemiah 1:1-3)

B. Without it people _____ . (Isaiah 53:6)

C. Without it threats _____ . (Acts 20:29-30)

D. Without it our gifts & potential _____ .
(1 Timothy 4:14; 2 Timothy 1:6)

III. How Do I Grow As A Leader?

A. You can learn leadership _____ .



Types of Leadership Styles

1. Democratic Leadership
2. Autocratic Leadership
3. Laissez-Faire Leadership
4. Strategic Leadership
5. Transformational Leadership
6. Transactional Leadership
7. Coach-Style Leadership
8. Bureaucratic Leadership

Habits.

The best list of these we've found is provided by John Maxwell in "Developing The Leader Within You." The simple titles of his chapters provide a lesson in leadership growth.

Let's see if you agree with John. Choose the word from the list below that you think best completes the phrase. We've gotten you started with a few!

Chapter 1: The Definition of Leadership - _____

Chapter 2: The Key To Leadership – Priorities

Chapter 3: The Foundation Of Leadership - _____

Chapter 4: The Ultimate Test Of Leadership – Creating Positive Change

Chapter 5: The Quickest Way To Gain Leadership – _____

Chapter 6: The Extra Plus In Leadership – _____

Chapter 7: The Heart Of Leadership – _____

Chapter 8: The Indispensable Quality Of Leadership - Vision

Chapter 9: The Price Tag Of Leadership – _____

Chapter 10: The Expansion Of Leadership – _____

**Attitude / Character / Influence / Personal Growth / Problem Solving
Self-Discipline / Serving People**

Final Thoughts On This Section:

Leadership In The Church

"I have reached several conclusions regarding the future of the Christian Church in America. The central conclusion is that the American church is dying due to a lack of strong leadership. In this time of unprecedented opportunity and plentiful resources, the church is actually losing influence. The primary reason is the lack of leadership. Nothing is more important than leadership." George Barna

I. The Mission Of Christ

Jesus Christ came to earth 2,000 years ago to launch a global movement...

"Make disciples of all nations..." (Matthew 28:19)

...of men, women and children he would bring back into a relationship with God...

*"All things were created through him and for him."
(Colossians 1:16)*



...through his life, death and resurrection...

"And I, when I am lifted up from the earth, will draw all people to myself." (John 12:32)

...whom he would gather in local communities...

"I will build my church." (Matthew 16:18)

...to love, and serve and grow together...

"A new commandment I give to you, that you love one another, just as I have loved you." (John 13:34)

...and commissioned to reach, teach and unleash others in the power of his Spirit until his return.

"You will receive power when the Holy Spirit has come upon you and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth." (Acts 1:8)

The million-dollar question: *Jesus only needed a weekend to come and die and rise again. What was he doing the rest of the three years of his ministry?*

"Follow me, and I will make you fishers of men." – Matthew 4:19

He was _____.

Why?

II. The Mission Of The Apostles

After Jesus ascended, and the Spirit came on the apostles at Pentecost, they continued Christ's work. In addition to their preaching, teaching and evangelizing responsibilities, what else did they give attention to?

"What you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also." – 2 Timothy 2:2

They were _____ .

Why?

To _____ **on the** _____ .

"He commanded our fathers to teach their children [God's laws], that the next generation might know them, the children yet unborn, and arise and tell them to their children, so that they should set their hope in God and not forget the works of God." – Psalm 78:5-7

And also:

Because developing leaders is a natural outcome of Christlike

_____ .

"And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood." – Ephesians 4:11-13

III. The Emergence And Development Of Church Leadership

In the early days of the church, the 12 apostles provided all the leadership.

"And they [the new converts] devoted themselves to the apostles' teaching..." – Acts 2:42

What's the good news about this time period?

"And the Lord added to their number day by day those who were being saved...and the number of the men came to about five thousand." – Acts 2:47, 4:4

What's the bad news about this time period?

"And the Lord added to their number day by day those who were being saved...and the number of the men came to about five thousand." – Acts 2:47, 4:4

How can this be both good news and bad news?

An illustration:

The Appearance Of The Diaconate (Deacons & Deaconesses)

Sure enough. The fraying/breaking point comes.

“Now in these days when the disciples were increasing in number, complaints by the Hellenists arose against the Hebrews because their widows were being neglected in the daily distribution.”

– Acts 6:1

So the apostles call for the first church business meeting.

“And the Twelve summoned the full number of the disciples...” – Acts 6:2

Like good leaders do, they laid out the problem...

“...and said, ‘It is not right that we should give up preaching the word of God to serve tables.’” –

Acts 6:2

...and found a way to solve it.

“Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty.” – Acts 6:3

Seven men are selected. They are commissioned as leaders.

“These they set before the apostles, and they prayed and laid their hand on them.” – Acts 6:6

They ‘enlarged the table’ and the growth continued.

“And the word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem.” – Acts 6:7

Most scholars believe that this new leadership team is the first “diaconate”, made up initially by men, and later on women, called to “serve” the church as a new tier of leaders. (The Greek word *diaconos* means “servant”)

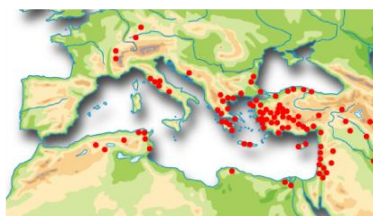
The apostles understood a Tony Morgan maxim (from *“The Unstuck Church”*) 2,000 years before Tony did:



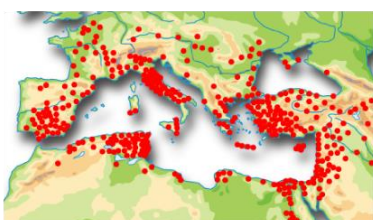
Give Leadership Away; If You Have To Call All The Shots, You Are Not A Leader



1st Century Churches



2nd Century Churches



3rd Century Churches

As the book of Acts continues, we see the expansion of the Church's leadership, as new roles arise. Two of the original Seven deacons became powerful preachers: Stephen (who became the church's first martyr, cf. Acts 7), and Philip (whose preaching brought revival to Samaria, cf. Acts 8), who later became known as Philip the Evangelist (Acts 21:8, and whose four daughters were later recognized as being prophets, Acts 21:9).

A man named Joseph (who so impressed the apostles that they renamed him "Barnabas" which means "son of encouragement") first recognized the authenticity of Paul's conversion (Acts 9:27), and eventually became a trusted teacher/pastor in the Antioch church, before partnering with Paul on his first missionary journey.

A prophet named Agabus emerged as an important church leader whose prophetic insight guided the young church through a worldwide famine (Acts 11:27-30), and later strengthened Paul in his imprisonment (Acts 21:10-11).

In the letters of Paul, we see the remarkable explosion of both men and women in leadership in the growing church. Just skim Romans 16, and marvel at how the work of the original apostles is now multiplying.

The Appearance Of Elders

It is in the story of Agabus prophesying the famine that we read for the first time in our Bibles of another group of leaders in the church of Jerusalem...*elders*.

"So the disciples determined...to send relief to the brothers living in Judea. And they did so, sending it to the elders by the hand of Barnabas and Saul." – Acts 11:30

Unlike the creation of the Diaconate, we are not told how, when or why "elders" were commissioned. But their presence in the wider church is so fixed by the time Paul and Barnabas embark on their first missionary journey (ca. A.D.46-48), that when they plant new churches, they establish elders to lead them.

"And when they had appointed elders for them in every church with prayer and fasting, they committed them to the Lord in whom they believed." – Acts 14:23

When a serious doctrinal dispute regarding the status of Gentiles arises as a result of Paul and Barnabas' evangelistic work, they at once take the matter to Jerusalem, where the presence of elders is matter-of-factly assumed.

“Paul and Barnabas and some of the others were appointed to go up to Jerusalem to the apostles and elders about this question.” – Acts 15:2

The decision that is reached to resolve the dispute is made not just by the apostles, but by the elders also. Notice: the original apostles are not making all the decisions. We don't know when, and we don't know the process, but by this time, they have trained a new generation of leaders, replicating themselves in others, who are empowered to lead. Notice the language used when the decision is communicated to the wider church:

“Then it seemed good to the apostles and the elders, with the whole church, to choose men...and send them...with the following letter..., ‘The brothers, both the apostles and the elders, to the brothers who are of the Gentiles...” – Acts 15:22-23



If it helps to picture it, the time period in view here is roughly A.D. 45-48 or about 12-15 years after the birth of the Church.

If James wrote his epistle before A.D.50 as is generally believed, we then have another early reference to the existence of elders.

“Is anyone of you sick? Let him call for the elders of the church, and let them pray over him...” – James 5:14

As Paul continues his missionary work, the idea that “elders” have become an accepted and settled leadership template for the early church seems apparent in Scripture.

“Now from Miletus, he sent to Ephesus and called the elders of the church to come to him.” – Acts 20:17 (A.D.58)

The role of deacons is also assumed as a leadership fixture. When Paul wrote the letter to the Philippians (ca. A.D.62) he begins the letter saying,

*“To all the saints in Christ Jesus who are at Philippi, **with the overseers and deacons.**”*

Now wait a doggone minute! you say. Who are the overseers?!? Where'd they come from?!?

The *overseers* are the *elders*! We learn this in Acts 20:17, 28. In this chapter, Paul is travelling to Jerusalem where he will face imprisonment and possible death. The city of Ephesus is nearby, so Paul calls for the “elders” of the Ephesian church to come to him.

“Now from Miletus he sent to Ephesus and called the elders of the church to come to him.” – Acts 20:17

In Paul's farewell address to these leaders he loved, we find an important verse where Paul uses two other words to describe these leaders.

*“Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you **overseers**, to **care for** the church of God, which he obtained with his own blood.” – Acts 20:28*

First, Paul calls them “overseers”. Then he adds that they are to “care for” the church. The Greek word here is very precise. It’s the verb form of the Greek word “shepherd”.

These three words are used interchangeably to refer to the same position. Knowledge of the Greek meaning of these words is beneficial, because it points to the duties of an elder.

- *Elder* comes from the Greek word *presbuteros* which means, “elder”, or a “mature man having seasoned judgment”. It was a common word used in Jewish circles to refer to those who sat in the leadership councils of Judea, such as the Sanhedrin.
- *Overseer* comes from the Greek word *episcopos* which means “overseer”, “supervisor”, “ruler”.
- *Shepherd* comes from the Greek word *poimen* which means the “feeder, protector, ruler/shepherd of the flock”.

Peter uses these same three words when referring to a group of church leaders in his first epistle.

*“So I exhort the **elders** among you, as a fellow elder and a witness of the sufferings of Christ...**shepherd** the flock of God that is among you, **exercising oversight**, not under compulsion, but willingly as God would have you.” – 1 Peter 5:1-2*

When Paul describes the qualifications for elders in 1 Timothy 3:1-7 he uses the word “overseer” (“If anyone aspires to the office of overseer, he desires a noble task. Therefore an overseer must be above reproach...”), but then later uses the word “elders” to refer to these same leaders (“Let the elders who rule well be considered worth of double honor, especially those who labor in preaching and teaching.” – 1 Timothy 5:17).

Paul uses these words interchangeably in Titus.

“Appoint elders in every town as I directed you...For an overseer as God’s steward must be above reproach.” – Titus 1:5,7

We’re not sure when or why the word “overseer” was used as a replacement for “elder” or “shepherd” (words which would have been customary in a Jewish community.) In all likelihood the swap was made as churches were planted in the Gentile region of Asia Minor, for we know that secular leaders in these cities – such as in Philippi or Ephesus – were called overseers.

We can surmise from this an evangelistic strategy, which Paul taught in 1 Corinthians 9:20-23, that Christians are to be willing to “*be all things to all people*” for the sake of winning people to Christ. In other words, be willing to change the “form” of a concept (such as a word), if it helps the concept to be adopted. If the word “elder” causes people to balk when talking about leaders, then change the word to something they’re used to, like “overseer”.



While we will retain the word “elder” for our usage, hopefully this explanation will help some who have reservations about serving as an “elder” for the reason that they are not old in years, and the word connotes a physical maturity that they might not feel they have reached yet. This fluidity of language should hopefully give comfort here. “Leadership Team” or “Board of Overseers”, or “Church Council” for example would serve suitably well, as long as we’re talking about a top-tier level of leaders who are overseeing and shepherding the congregation.

So What Have We Learned? Seven Observations:

1. Jesus did not hand down to the apostles a _____ schematic for church leadership.

When Jesus said to the disciples in John 16:12, “I still have many things to say to you, but you cannot bear them now,” leadership structure was clearly one of those things. They couldn’t even get their brains around the thought of him leaving them. They certainly weren’t ready for this conversation. The fact that leadership roles arose over time, and as they were needed, shows that there was a Spirit-led fluidity to leadership structure, roles, and even names!

2. We see a variety of what we might call “_____” roles arise.

It begins with “apostles”. But by the time Paul writes Ephesians, we see that there are now also “prophets”, “evangelists” and “shepherds” and “teachers” (Ephesians 4:11). Interestingly, no “priest” is mentioned (because now every follower of Christ is considered a priest, who can minister between another person and God (1 Peter 2:9; Revelation 1:6).

3. Within local congregations, two tiers of primary leadership arose: deacons and elders. The diaconate played a leadership _____ role.

Since there is no clear blueprint with precise job descriptions to consult, we can only take an educated guess at the exact function of each. From Acts 6, we can discern that the diaconate exists as a support role for the elders/overseers.

In 1 Timothy 3, Paul gives a qualifications list for first the “overseer” and then the “deacons” (some which overlap, but there is the slightest suggestion that the qualifications for “overseer” are more stringent - he cannot “be a recent convert”, for example.)

Diaconos means “servant”, so as in Acts 6, where the first deacons assume caregiving responsibilities to lighten the apostles’ leadership load, we can say that a diaconate exists to serve the church in a similar fashion.

In Pastor Bear's Connecticut church, the diaconate mobilized caregiving for the congregation. Bridgehelps is in some fashion a limited version of this, but there is much more caregiving help that is needed in church life beyond just meals and moving. A fully staffed diaconate would oversee care related to births, hospitalizations, griefwork, recovery, counseling, meals, shut-in visitation, financial needs, conflict resolution, assimilation of new members, and more. People with the spiritual gifts of mercy and helps are ideal deacons and deaconesses.

4. Elders/Overseer/Shepherds assumed “_____” leadership responsibilities, which included a variety of duties.

There is no exhaustive, definitive list in the Bible describing the specific job description of an elder. The functions of an elder must be surmised by reading and reflecting on the Scripture passages where they are mentioned (most of which we have presented), and by reflecting on the different names used to describe these leaders.

Different theologians and writers have put forward a variety of ideas on what an elder's function is. The ideas often overlap and certainly are related, but if anyone tells you that an elder definitively does x, y and z, they ought to exercise more humility.

So for example, in the following books (which we recommend for your leadership library), Gene Getz in *“Elders and Leaders”* boils down the functions of the elder under two broad headings:

Managing & Shepherding

...but then identifies these six activities as elder duties.

Teaching the Word

Modeling Christlike behavior

Maintaining doctrinal purity

Disciplining unruly believers

Overseeing the material needs of the church

Praying for the sick

Wayne Grudem in his *“Introduction To Systematic Theology”* boils down the functions of the elders under two broad categories:

Governing (Ruling) & Teaching

Robert Thune in his book *“Gospel Eldership”* synthesizes the duties of elders down to:

Protecting God's flock from false teachers, spiritual apathy & sin

Lead God's flock by being examples in character and skill

Feed God's flock by treasuring God's Word and teaching it to others

Care for God's flock by encouraging them in the gospel through life's circumstances

Aubrey Malphurs in his book *"Leading Leaders"* summarizes the duties of the church's primary leadership board with 4 duties:

Praying

Monitoring

Deciding

Advising

John Kaiser in *"Winning On Purpose"* boiled the functions of the governing board down to this:

Being "trustees/stewards" of God's mission

Defining the guiding principles

Keeping score (evaluation) and calling penalties (accountability)

Supporting the pastor's leadership

We see from these lists that the summary of elder duties as presented in our new bylaws hits the "sweet spot" of what the Bible teaches. Here's the "Cut & Paste" from our bylaws:

The Elders Purpose and Duties

The Elders are made up of members of BridgeWay Community Church who have been called to provide spiritual leadership and oversight for the church body. The Elders are responsible and accountable to God, to the congregation, and to one another for the spiritual health and strategic direction of the ministry at BridgeWay.

Some specific duties of the Elders are:

1. Praying

- Pray for the Church. The Elders will pray regularly to seek the will of God and the inspiration of the Holy Spirit, intercede for the church, pray for the physical and spiritual well-being of the congregation, and the advancement of the work of Christ.

2. Protecting-Monitoring

- Shepherd the Flock of God. In unity with the Holy Spirit, the Elders will lead and equip the congregation in serving the needs of the people with humility and love.
- Guard Sound Doctrine and Refute False Teaching. The Elders must confront those who teach what contradicts Biblical truth and admonish those who continue in a pattern of behavior that contradicts clear Biblical principles. The Elders will humbly practice and lead the congregation in doing theology in community, using spiritual discernment to address issues not articulated in the Statement of Faith.

3. Leading-Feeding

- Teach and Exhort. The Elders must see that the BridgeWay community is well taught through sound Biblical instruction.
- Lead through Example. The Elders will be spiritual and scriptural role models for the rest of the church body to look up to and follow.

4. Governing-Advising

- Oversee the ministry of BridgeWay. The Elders will regularly review and evaluate the direction of the church. The Elders and Lead Pastor will together establish a mission, vision, and ministry outcomes to honor God and fulfill the mission of the church. This includes the authority to establish and dissolve ministries.
- Overseeing & Advising the Pastor. The Elders shall serve in an advisory capacity to and as co-laborers with the pastor in all matters of the church's spiritual life and ministry. The Elders will annually evaluate and review the character, work, ministry, and compensation of the Lead Pastor.
- Policy Establishment. The Elders shall establish operating policies and procedures as are deemed appropriate and necessary for the effective operation of the church.

Occasional Responsibilities

- Oversee the selection of the Lead Pastor.
- Serve as an arbitrator in any disputes with the Lead Pastor.
- Protect the Lead Pastor from those who seek to undermine him or his ministry.
- Ordain individuals for ministry.

5. We can't say for certain what the relationship of the pastor to the elders was in the early church.

1 Timothy 5:17 suggests a demarcation between elders who labor at preaching and teaching, and (apparently) make their living full-time from the gospel. Pastor Gene Getz in *"Elders and Leaders"* originally began his ministry believing that there should be no distinction in the church between the pastor and elders, that "the elders ran the church

and the pastor was just another member of the elders”. But then in chapters 25 and 26, he explains how his thinking on this evolved, and gives a thorough analysis of how even with a plurality of elders, it is healthy for a primary leader, a “first-among-equals”, to emerge.

James apparently was regarded this way in the Jerusalem church. And though Paul appears to routinely appoint plural elders for each church, he also commissioned Timothy and Titus to provide significant singular pastoral leadership on his behalf. By the second generation of Christianity, we see the primary leader model become the norm – of a pastor serving with, but also distinct and alongside – a team of top-tier leaders.

6. We can't say for certain how the elders ran the church and made decisions.

We don't know how many elders/leaders are the “right number”. We have a fuzzy notion of how the elders were selected. It appears that the congregation put forward candidates for consideration, which the leaders vetted, then presented to the church for formal recognition (cf. Acts 6:1-6; 15:22; 16:1-3), which is similar to our approach. We don't know how they ran their meetings.

We need to remember the idea of *Spirit-led fluidity* that we see in Scripture. Bridgeway's general practice of elder leadership for most of its first decade – where decisions were often made in a top-down fashion without input from the congregation, or even consensus among the eldership – is not a *biblical* model, it's just the cultural expression of eldership that was chosen and practiced. We're working to improve some of those earlier weaknesses.

7. Qualifications For Serving As An Elder Have Much More To Do With Spiritual Maturity Than Spiritual Giftedness

When the first diaconate was formed, the apostles presented the criteria they were looking for.

“Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint.” – Acts 6:3

We see this in the expanded lists of qualifications that are given in 1 Timothy 3:1-7 and Titus 1:7-9 (passages which scare off far too many worthy candidates, we might add.)

Read these passages then talk about them. What exactly is God expecting in leaders?

V. Bridgeway's Process For Selecting Elders (from our bylaws)

Elder Selection Process

Scripture gives evidence of the first Elders being appointed by the founders of the church. By this example it is implied that the existing spiritual leadership of the church should be intimately involved in the process of selecting Elders to ensure selection based on qualifications of character, conduct, spiritual vitality, and spiritual giftedness.

The Elders shall annually review the status of the members of the board and determine if any new Elders are needed for the coming year. If the Elders determine that additional members are needed, they shall initiate the following process for Elder selection:

1. *Nominations from the Body*

With the Biblical qualifications in mind, active members of BridgeWay will be encouraged to prayerfully submit names of other active BridgeWay members for consideration as Elders.

2. *Notification of the Nominees*

Those individuals whose names have been submitted shall be so informed, and if they aspire to the position of Elder, shall be urged to engage in personal evaluation through prayer and discernment in light of the Scriptural qualifications and Elder role description.

3. *Interviews Conducted*

The existing Elders shall review the nominees and conduct interviews. Each nominee will undergo a background check, reaffirmation of our Statement of Faith and Religious Liberty Protections, and an evaluation of their readiness for the role of Elder.

4. *Elder Selections*

After prayerfully considering each nominee, the existing Elders will make final selections. Nominees not selected at this point shall be given reason by the Elders as to why they were not selected.

5. *Affirmation of the Body*

The names of the prospective new Elders shall be brought before the members of BridgeWay, who will be given two weeks to show cause why any one of the prospective Elders would not be qualified to serve. Consistent with Matthew 18:15 and Matthew 5:24, any member with such "cause" must first express his/her concern to the prospective Elder and then if need be also express his/her concern to the existing Elders for consideration.

6. *Ordination of the Elders*

After the final review, the existing Elders will present their selections to the members of BridgeWay at a subsequent worship service.

VI. 10 Reasons Why You Want To Serve As A Bridgeway Elder

1. *You're starting to _____ in your faith.*
2. *You sense God's _____ to serve.*
3. *You want to grow as a _____.*
4. *You want to experience the _____ of ministry.*
5. *You want to experience _____.*
6. *Satan has to go through _____ to get to _____.*
7. *Satan has to go through _____ to get to the _____.*
8. *The Lord will _____ you for your service.*
9. *You won't have to do a pastor-search, write bylaws or navigate through a global pandemic.*
10. *The annual leadership retreat in _____ is a blast.*

VII. 5 Reasons Why You Shouldn't Serve As A Bridgeway Elder (At Least Right Now)

1. *You're too _____ in the faith.*
2. *You're ensnared or addicted to a _____.*
3. *Your _____ is a shambles.*
4. *You don't want to _____.*
5. *Your knowledge of _____ and biblical _____ is weak.*

VIII. Where does Bridgeway go from here? Where do I go from here?

Resources:

Gene Getz: *"Elders and Leaders"*

Aubrey Malphurs: *"Leading Leaders"*

John Maxwell: *"Developing The Leader Within You"*

Robert Thune: *"Gospel Leadership"*

Wayne Grudem: *"Systematic Theology"*

John Kaiser: *"Winning On Purpose"*